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The Diocesan Paper

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Hawaiian Church Chronicle

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MISSIONARY DISTRICT OF HONOLULU. DIOCESAN DIRECTORY.

The Rt. Rev. John D. La Mothe, D.D., Bishop.

HONOLULU.

St. Andrew's Cathedral.

Rt. Rev. John D. LaMothe, D. D., Dean.
Rev. Canon William Ault.
Rev. Canon Y. T. Kong.

St. Andrew's Cathedral Parish.

Rt. Rev. John D. LaMothe, Rector. Phone 3869.
Rev. Canon William Ault, Vicar. Phone 1908.

St. Andrew's Hawaiian Congregation.

Priest-in-Charge, The Rev. Donald R. Ottmann. Office Phone 4449.

St. Peter's, Chinese, Emma Street.

Priest-in-Charge, Rev. Y. T. Kong, St. Peter's Parsonage, Emma Street; Phone 4817.

Holy Trinity, Japanese, Emma Street.

Priest-in-Charge, Rev. P. T. Fukao, P. O. Box 796; Phone 6521.

St. Elizabeth's, Chinese, N. King Street, Palama.

Priest-in-Charge, Rev. James F. Kieb, 1040 Pua Lane; Phone 8745. Rev. Woo Yee Bew, Assistant Priest.

St. Luke's Korean.

Priest-in-Charge of St. Elizabeth's.
Mr. Noah Cho, Lay Reader, P. O. Box 1436; Phone 8210.

St. Mary's Church, Moiliili, 2108 S. King Street; Phone 69772.

Priest-in-Charge of Epiphany, Kaimuki.

St. Clement's Church, Wilder Avenue and Makiki Street.

Rector: Rev. W. Maitland Woods, M.A.

St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.

Priest-in-Charge of Hawaiian Congregation.

Epiphany Church, Kaimuki, 10th Avenue and Harding Avenue.

Priest-in-Charge: Rev. Elmer S. Freeman, 1103 10th Ave., Kaimuki; Resid. Phone 78924; Study, 7537.

MAUI.

Church of the Good Shepherd, Wailuku.

Rector, Rev. J. Charles Villiers, Wailuku.

Holy Innocents, Lahaina.

Priest-in-Charge, Rev. Frank N. Cockcroft, Lahaina.

St. John's, Kula.

Priest-in-Charge Good Shepherd.

HAWAII.

Holy Apostles, Hilo.

Rector, J. Lamb Doty, Hilo.

Holy Apostles, Japanese, Hilo.

Priest-in-Charge, Rev. J. Lamb Doty, Hilo.

Paauiilo, Kukaiaua, Papaaloa, Ookala.

Priest-in-Charge, Rev. Wm. A. MacClean, Paauiilo.

Christ Church and St. John's Chapel, Kona.

Priest-in-Charge, Rev. D. Douglas Wallace, Kealakekua, Kona.

St. Augustine's, Kohala;

St. Augustine's, Korean, Kohala;

St. Paul's, Makapala;

St. James, Waimea;

Priest-in-Charge.
Rev. James Walker, Kohala.

KAUAI.

Episcopal Missions on Kauai.

Rev. Jadi L. Martin, Waimea.

Rev. Henry A. Willey, Kapaa.

SCHOOLS AND INSTITUTIONS.

St. Andrew's Priory, Emma Square, Honolulu; Phone 1309.

A Boarding and Day School for Girls.

Faculty: Sister Paula Harriet, Principal; Sister Caroline Mary, Treasurer; Sister Anna Grace, Mr. R. R. Bode, Mrs. Nevin, Miss Edith Shaw, Miss Annie McNicoll, Miss Viola McLean, Miss Edith Fitch, Miss Isabel Silver, Miss Marguerite Hammond, Miss Kathleen Silver, Mrs. Mabel Hull, Miss Carol Olafson.

Iolani School, S. Beretania Street, Honolulu; Phone 3980.

A Boarding and Day School for Boys.

Faculty: Rev. Thurston R. Hineckley, Principal; Rev. Jas. F. Kieb, Rev. F. N. Cullen, Miss Roberta Caldwell, Miss Eunice Haddon, Mrs. Elva Oakes, Miss Helen Bailey, Mrs. Elizabeth Miller, Miss Mary Huston, Miss Viola Krayenhagen, Miss Dorothy Locke, Miss Winona Lawton, Miss Clarine Runyon, Mrs. Kurakawa, Mrs. Jas. Woolaway, Matron.

Trinity School, Beretania Street, Honolulu; Phone 3045.

A Day School for Japanese Boys and Men.

Rev. P. T. Fukao, Superintendent. Faculty: Miss Dorothy Petley, Principal.

St. Peter's Chinese School, Emma Street—St. Peter's Parsonage.

Rev. Y. T. Kong, Superintendent; assisted by Mrs. S. W. Chang.

St. Elizabeth's School, N. King Street, Honolulu.

Rev. J. F. Kieb, Superintendent; assisted by Miss Helen Tyau, Mrs. Bowl Young.

Procter Lodge—for young Chinese lads. Rev. J. F. Kieb, Superintendent.

St. Luke's Korean School, N. King Street, Honolulu.

Noah Cho, Superintendent.

St. Mary's, Moiliili, 2108 S. King Street; Phone 69772.

Day School—Kindergarten through Third Grade.

Faculty:—Miss Hilda Van Deerlin, Principal; Miss Sarah Chung, Miss Margaret Van Deerlin.

St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.

Day School—First, Second and Third Grades.

Mrs. C. C. Black, Superintendent; Miss Alice Sutherland.

Cluett House—A home for young working women.

Miss Charlotte Teggart, Manager; Phone 2924.

HAWAII

Holy Apostles' Japanese School, Hilo.

Rev. J. Lamb Doty, Superintendent.

A night school for young men and women.

HAVE YOU EVER THOUGHT OF CONTINUING YOUR HELP TO YOUR CHURCH BY REMEMBERING IT IN YOUR WILL?

There are many ways in which you could help. By continuing your support to your Parish. By giving towards the completion of the Cathedral. The increase of the Endowments for the Schools. The payment of the Mortgage debts of the Missionary District. A building fund for the expansion of our work, and so forth.

The approved form of Bequest is as follows: I give and bequeath to the Protestant Episcopal Church in the Hawaiian Islands the sum of \$_____ to be used for_____

BAPTISMS.

St. Andrew's Cathedral.

By the Bishop.

- Oct. 10—Robert Sinclair.
Oct. 22—Archibald Scott Cleghorn Robertson.
By Canon Ault.
Oct. 5—Joan Elizabeth Schaefer.
Oct. 10—Mildred Harriet Robbins.
Oct. 11—Eleanor Maile Robbins.

Holy Innocent's, Lahaina.

By the Rev. F. N. Cockcroft.

- Oct. 31—Sampson Kahomenaniokalani Napaepae.
Oct. 31—Geneva Kauapohinaokalani Napaepae.

All Saints' Church, Kapaa.

By the Rev. H. A. Willey.

- Aug. 15—Lillian Ruth Prigge.
Aug. 15—Rebecca Naomi Prigge.
Aug. 17—Charles Ribe Goodale.
Oct. 17—John Cameron Seaton.
Oct. 17—Donald Cameron Seaton.

MARRIAGES

All Saints' Church, Kapaa.

By the Rev. H. A. Willey.

- Oct. 1—Norman Ernest Weight and Margaret Jane Clark.
Oct. 4—John Thomas Hjorth and Mildred Evelyn Hogg.

Epiphany, Kaimuki.

By the Rev. E. S. Freeman.

- Oct. 27—Wai On Shim and Esther Yin Fo.

BURIALS.

St. Andrew's Cathedral.

By the Bishop.

- Oct. 12—Judge Alexander Lindsay, Jr.
Nov. 1—Mrs. Marguerite Phillips Anderson.
By Canon Ault.
Oct. 8—Maud Gillet Young.
Oct. 10—Walter Lane Hopkins.

MISSIONARY APPORTIONMENT FUND.

Receipts to November 8.

	Apportionment	W. A. & Sunday	Jr. A	School	Parish	Total Receipts
St. Andrew's Cath. Parish	\$4,500.00	\$160.00	\$250.00	\$2,898.59	\$3,308.59	
*St. Andrew's (Hawaiian)	500.00	50.00	32.37	467.63	550.00	
St. Peter's	525.00	20.00	380.32	.....	400.32	
* St. Clement's	300.00	69.00	75.87	232.90	368.77	
*St. Elizabeth's	275.00	.....	241.81	83.64	325.45	
Epiphany	200.00	20.00	75.40	83.05	179.35	
St. Mary's	125.00	.....	116.56	.....	116.56	
St. Mark's	100.00	.....	96.02	.....	96.02	
St. Luke's	150.00	.....	128.70	.....	128.70	
Holy Trinity	150.00	.....	130.00	.....	130.00	

Good Shepherd, Wailuku	200.00	.....	60.00	40.00	100.00
*Holy Innocent's, Lahaina	100.00	10.00	55.00	39.55	104.55
*St. John's, Kula	25.00	.....	32.10	.....	32.10
Holy Apostles, Hilo	300.00	25.00	46.47	201.03	272.50
*St. Augustine's, Kohala	100.00	15.00	90.00	20.00	125.00
*St. Augustine's, Korean	50.00	.....	48.20	2.50	50.70
*St. Paul's, Makapala	100.00	.....	111.34	.....	111.34
*St. James', Kamuela	50.00	.....	62.34	.....	62.34
Christ Church, Kona	225.00	100.00	70.00	21.50	191.50
Paauiilo	35.00	.....	6.90	7.10	24.00
*St. James', Papaaloa	35.00	.....	35.00	.....	35.00
*W. Kauai, Missions	60.00	.....	13.63	52.73	66.36
All Saints, Kapaa	100.00	.....	21.07	.....	21.07
St. Andrew's Priory	.....	.....	368.64	.....	368.64
Iolani School	.....	.....	266.05	.....	266.05
Waiohinu	.....	.....	.....	42.00	42.00
Loose Offering	.....	.....	.....	14.12	14.12

\$8,205.00 \$460.00 \$2,792.91 \$4,269.14 \$7,522.03

Receipts to November 8.

CONVOCATION EXPENSE FUND, 1926.

Receipts to October 4.

	Assessment	Received
St. Andrew's Cathedral Parish	\$ 350.00	\$
*St. Andrew's Hawaiian Congregation	52.50	52.50
St. Peter's	29.25	.....
*St. Clement's	52.45	52.45
*St. Elizabeth's	17.50	17.50
*Epiphany	17.50	17.50
*St. Mary's	7.00	7.00
St. Mark's	6.00	.....
St. Luke's	11.75	.....
Holy Trinity	11.75	.....
Good Shepherd	29.25	.....
*Holy Innocent's	17.50	17.50
*St. John's, Kula	7.00	7.00
Holy Apostles, Hilo	22.25	20.00
*St. Augustine's, Kohala	11.75	11.75
*St. Augustine's, Korean	6.00	6.00
*St. Paul's, Makapala	6.00	6.00
*St. James, Waimea	6.00	6.00
*Christ Church, Kona	17.50	17.50
*Paauiilo	6.00	6.00
*St. James, Papaaloa	6.00	6.00
Kauai Missions	6.00	.....
All Saints, Kapaa	10.00	.....
	\$ 706.95	\$ 226.20

Those Parishes marked with a * have paid assessment or apportionment.

THE BISHOPS' CRUSADE.**WHAT IT IS.**

As the Bishops' Crusade brings to every man and woman of the Church the opportunity for personal participation and service, there is need for the widest possible distribution of knowledge. What the Crusade is, what it is **not**, its objectives, and the methods to be used, have been fairly well determined, and the sooner this information is received and assimilated by the people of the Church, the more rapid progress will be made in the organization and spiritual preparation that must precede the Crusade.

WHAT IS THE CRUSADE?

Bishop Darst, Chairman of the National Commission on Evangelism, released temporarily by his diocese, East Carolina, for service in organizing the Crusade, has explained that "the plan of the Crusade involves enlisting for service at least 100 bishops, priests and laymen, who will go into every part of the country bearing a message to the hearts and minds of men. Our general idea is to have them speak on the great, outstanding verities of the Christian faith, forgiveness of sin, amendment of life, consecration to service, the reality of our religion, the reasonableness of faith, the statesmanship of Christ's last commission, Christian education and the service to the community and to the world in Christ's name.

"Our object is to bring to the Church a fresh realization of its power and mission; to kindle again in the hearts of its members a passion for the souls of men; to arouse the Church from its lethargy, and send it out clad in the shining armor of a great faith to complete the task committed to its hands; to sound a note of sacrificial devotion to a cause immeasurably bigger than ourselves."

As developed, the plans for the Crusade are aimed first to re-awaken the people of the Church to a sense of privilege; the privilege of sharing in Christ's work of saving the world, by making known to others His message. "Everyone to convince one," is the personal and individual task. This means multiplying by two our faith and Church membership. Thus the Crusade is within the Church. It reaches outside only after the Church itself has been roused to missionary zeal.

WHAT THE CRUSADE IS NOT.

The Crusade is not organized by or for any particular kind of Churchmen. It is not high Church or low Church or broad Church. It follows the suggestions offered, to make a personal rededication of himself to Christ, and to share in the work of telling others. Already about three-fourths of the dioceses and missionary districts have enlisted, by appointing diocesan commissions to organize the Crusade locally, and notices of additional diocesan organizations are coming to the Commission office in Washington each day.

The Crusade is not an appeal to the emotions. There is no sensationalism; no theatricals are included in the Commission's plan. It begins in the hearts of communicants of the Church. Preparation is first a rededication of self, a wrestling in prayer for the success of the movement, a humble renewal of baptismal vows, a decision to share in God's work, as one of God's grateful children.

The Crusade is not merely a series of meetings. While meetings and conferences will be held, there is no thought that the objectives can be realized through preaching alone. The Crusade, if it is to succeed, must reach "every member," rousing him to action. That implies organization in diocese and in parish, study of work to be done and methods of doing it, continual prayer for the guidance of the Holy Spirit, definite consecration to service.

OBJECTIVES

The Commission has set forth the objectives of the Crusade under seven heads, things simple, direct, practical, eminently possible:

Confession of Christ, openly before men as Lord and Saviour. "Not only with our lips, but in our lives."

Regular daily individual and family prayer. "Lord, teach us to pray."

Understanding better the mind of Christ through daily Bible reading. "That I may know Him and the power of His resurrection."

Seeking strength for service through worship and sacrament. "I can do all things through Christ which strengtheneth me."

Active service by every member of the Church. "Laborers together with God."

Developing a deeper sense of individual responsibility for bringing others to Christ. "He first findeth his own brother. . . . He brought him to Jesus."

Earnest effort to combat worldliness by more consistent practice of the Christian life. "What do ye more than others?"

METHODS.

The National Commission has undertaken to organize the Crusade, to supply Crusaders and assign them, to supply a suggested order of services, conferences and meetings, to suggest prayers for use preceding and during the Crusade, and to secure adequate publicity for the national phases of the Crusade.

Diocesan Commissions are asked to undertake to promote the observance of St. Andrew's Day, November 30, 1926, as a day of penitence, prayer and spiritual preparation, to secure local publicity, especially through diocesan papers, to arrange for the appointment of local committees in cities where the crusades are to be held, and, with these local committees, to secure the attendance of clergy and congregations from a distance.

The work to be done by parish committees, with the constant cooperation of their rectors, includes the education of the people in the plans and methods of the Crusade, organization of parish groups for prayer, study and personal work with individuals, organization of the parish observance of St. Andrew's Day, and publicity in parish and community.

NOW IS THE TIME.

Diocesan organization is proceeding rapidly. Parish organization should begin as quickly as the information available can be secured and mastered. Advent is the time for intensive preparation, and the Crusade is in Epiphany, all local Crusades to take place between January 6 and March 1, 1927. Then comes the period of follow-up, that the gains may be held. Crusades in the centers selected will be for six-day periods, and will, where possible, be conducted by a bishop, a presbyter and a layman. All assignments are made by the National Commission, in conference with the bishop of the diocese and the diocesan commission on evangelism.

THE REV. AENEAS RAMSAY MACKINTOSH

The following clipping from the Oldham Evening Chronicle of Sept. 20, 1926, will be of real interest to the many friends of the Rev. Mr. Mackintosh, who was born in the Islands, but has lived in England for many years. We congratulate him on his advancement:

After 15 years of excellent work in his own parish and in Crompton as a whole, Mr. Mackintosh will thus return to the scene of his first curacy, and to a church and parish in which he was highly popular. The regret that is felt at the loss of Dr. Wilson will be lessened by the fact that a stranger is not to take his place. To the patron of the living, also, Mr. Mackintosh is well and favourably known, for he was curate at Prestwich from 1906 to 1911. After graduating at Oriel College, Oxford, taking the B.A. degree in 1899 (M.A., 1902), he went to Wells College in that year. Deacon in 1900, he was ordained priest in 1901. Curacies at Oldham and Prestwich were held from 1900 to 1911 and in the last-named year he went to Shaw as vicar of Holy Trinity Church.

GOOD WORK AT SHAW

At Shaw, the Vicar's energy and ability in organization, his zeal for the well-being of church and people, his active concern, particularly for the young members of the church, and his interest in educational progress and in religious education, have left a definite mark on church and parish. In a material sense, a great deal has been done since the war for the improvement of conditions there. The Church building has been repaired, decorated, and relighted, and a fine parish hall has been built. In things other than material, there has been much progress. Mr. Mackintosh is very thorough in organization, and in such things as a record number of communicants at the Easter Day services, that characteristic, as well as his devotion to his ideal of the duties of the parish priest, has told markedly. Another noteworthy illustration of his conception of an active church is the encouragement and stimulus he has given to the Parochial Church Council. Again, the bi-weekly services he instituted for Church of England scholars of the new Crompton Central School, in the Church before morning school hours, have proved a success, and are favourably commented on by the Board of Education and the Education Committee of the Lancashire County Council.

Throughout his career as a priest, Mr. Mackintosh has shown his active interest in the sports and social life of the young people of the parishes in which he has laboured, and he is popular with them. With that sense of his duty, an interest in education generally came naturally and inevitably. He is chairman of the Higher Education Committee of the Crompton District Council, and also of the Public Lectures Committee. In this work, as in all the various activities of the vicar of an industrial town parish, Mr. Mackintosh has had a zealous helpmate in his wife, who was the second daughter of a former portmaster of Oldham, Mr. Douglas. She is a representative of the District Council on the Royton and Crompton Sub-Committee, and one of the managers of the Shaw Church schools and the Central School.

Of his friendly relations with the Free Churchmen of Crompton, it will suffice to point to the united open-air services which have been held on the Market Ground, the Church of England and the Free Churches cooperating in their success.

We have just heard in addition to the above that the Rev. Aeneas Ramsay Mackintosh has been appointed Rural Dean for the District of Lancashire.

EVERY PARISH AND MISSION MET ITS QUOTA

The following is taken from the Springfield Churchman having been copied from the Sunday School Magazine. It is taken from the Bishop's Annual Address at last Convocation. It is interesting to us that our record is known and is of interest to the Church at large:

This is the twenty-fourth year of American Church work in the District of Honolulu and the sixty-fourth year since the English Church began work in the Hawaiian Islands. We have at present four self-supporting parishes, sixteen organized missions and seven unorganized. Bishop La Mothe, during the past year, baptized 26 children and adults and confirmed 174.

"Once again," said the Bishop, addressing his Convocation, "I have to congratulate the Missionary District on having paid in full its apportionment for missions. Every parish and mission met its quota. This amounted to \$9,000; \$5,000 for the general work of the Church sent to New York, and \$4,000 for disposition by our own District Missionary Board. This latter sum has been of the most tremendous assistance to us in helping out the very inadequate stipends of the clergy and in assisting Iolani and the Priory. It is a matter of pride to me that Honolulu was one of only six dioceses or districts that paid its total budget and priorities quota. I found when on the mainland that this fact was known, and that Honolulu's loyalty to the program of the Church was honored and respected.

"I cannot forbear at this point pressing upon you the fact that the missionary work of the Church is its main work, and not the maintenance of individual parochial life. The parish should be a center from which the light of the Gospel should radiate out to the whole world. It should be a spiritual power house sending out the current of its influence in all directions. The Church in the past has suffered from a parochialism which had little thought for anything outside itself. We are coming into a new day, when we are realizing the solidarity of the Church and beginning to believe that as we cooperate in the program of the whole Church, not only will the work of Christ in the world go forward as never before, but our own parochial needs will take care of themselves." —The American Church Sunday School Magazine.

THE BISHOP OF LONDON.

By the time this issue of the Chronicle reaches your hands, we shall have had, we hope, a brief visit from the Rt. Hon. and the Rt. Rev. F. A. Winnington-Ingram, Lord Bishop of London. We are hoping to have him speak to us in the Cathedral at 4:15 p. m. on Friday, Nov. 19th. The Bishop of London will always have for us a peculiar interest, first, because the See of London is thought to be oldest in the Church in England. There are many interesting old stories of the bringing of Christianity to Britain and doubtless through the Roman troops and the contact with Rome and Gaul there were many Christians from the earliest times in Britain. It seems probable, however, that there was no organization of Christianity in Britain much before 250 A. D. We do know as an historic fact that there were three British Bishops in attendance on the Council of Arles in 314 A. D. These three were Eborius, Bishop of York; Restitutius, Bishop of London; Adelpinus, Bishop of another Civitate Colonial, which is supposed to have been Caerleon-on-Usk. If so, then these three Bishops would appear to be the Ecclesiastical Overseers of the three civil divisions of Roman Britain. These three men were accompanied by a Priest and a Deacon, showing the existence in Britain at that time of the threefold Ministry and also that the Church in Britain was in communion with the other Christian Churches of the world.

The other reason for our interest is in the fact that the Church in America during Colonial days was under the direction of the Bishop of London.

PAAUILO, HAWAII.

The work at the Japanese Mission at Paauiilo which has been for some time in a state of suspense has now been revived by the Rev. W. A. MacClean, Priest-in-Charge at Paauiilo and Papaaloa. At the request of Bishop La Mothe, the Hawaiian Board has transferred to the Episcopal Church the Sunday School class which was being held in the Mission on Saturdays by the Rev. Mr. Kono, the Japanese missionary at Honokaa. The class has an enrollment of about 45 children, mostly of public school age, and this will form the nucleus for the development of the work.

The Mission property, during the summer months, has been put in good repair by the plantation authorities. The Mission hall, or chapel, has been renovated recently by the pastor and his wife. The chancel has been opened up, the furniture rearranged, and the walls attractively decorated. The children met last Saturday, Oct. 30, for the first time, under the new auspices, and seemed quite pleased with the new surroundings. They sang the English hymns quite heartily and listened most attentively to the instruction. They also seemed to like the altar and the churchly environment. Doubtless it reminded them of the shrines which their parents venerated, and in which many of their friends still worship. It is confidently hoped that the first impression will be lasting, and that the work will prosper under the new auspices. When acquaintance has been made with the parents, and condi-

tions warrant it, a service will be begun for the older people. The work among the Orientals in this field has been much needed, and as the pastor has been relieved of the burden of day school duties, he will be able to give special attention to the expansion of the Church's effort in this new sphere of usefulness.

1300TH ANNIVERSARY.

The following notice of the 1300th Anniversary of York Minster is of great interest to us all, among other things, as showing the historic continuity of the Church of England. Quite recently, in conversation with a prominent citizen of Honolulu, he said, I have been reading about the founder of your Church. I said, "Yes, who was that?" He said, "Henry VIII." I said, "Oh, no, he didn't found the Church of England," as someone has said, "How could he found what he found." The Church of England was hoary with age when Henry was born. All he ever did was to have the English Parliament pass an act repudiating any authority of the Bishop of Rome over the Church of England.

It is of interest to note, too, that this date, Easter Day, 627, was not the beginnings of Christianity in the North of England, but its revival. Britain had been Christian before the Angles and Saxons began coming in 449 A. D. As they conquered and settled Britain, they nearly destroyed Christianity. Gradually it reasserted itself, until the Angles and Saxons became Christians, and the Church, which had never ceased in the Island, became organized as the Church of England. The event to be commemorated in 1927 marked one of the great turning points.

YORK MINSTER.

I beg to draw your attention to the special celebrations to take place in York, England, in 1927, to commemorate the thirteen hundredth anniversary of the Minster.

It was on Easter Day, 627, that King Edwin was baptized by Paulinus in the little wooden Church on the site of which the present Cathedral stands. It was this event which heralded the permanent revival of Christianity in the North.

York, with its Minster, well preserved walls, its ruined Abbey of St. Mary, and its narrow picturesque streets, has always proved a City of attractions, but its appeal will be even greater in 1927.

The religious celebrations will begin on Tuesday, June 28th, the eve of St. Peter (the Patron Saint of the Minster) and will continue until Wednesday, July 6th. Special services will be held each day, one of which will be a sung Eucharist, and another, the principal service, will be attended by all denominations, and in turn by the various sections of the Community, e. g., Civic Bodies, Arts and Crafts, Labour and Commerce, Freemasons, Education and the like. At the service on St. Peter's Day the Preacher will be His Grace the Archbishop of York. Pilgrimages from all parts of the Diocese of York and of the North of England will be made and will be received by the Minster Clergy, in fact, the year 1927 is to be a "Pilgrimage Year." An exhibition of historical documents and other interesting relics will be held, probably in the Chapter House.

It is hoped that members of the Churches throughout the World will visit York during next year, and rally round what is one of the most magnificent Christian monuments in existence. An especial and earnest invitation is extended by the London & North Eastern Railway to the members of the American Church, whose forefathers, the builders of our English Cathedrals, are ours also. Should you find it possible to accept this invitation, not only would you receive a sincere welcome from the Dean and Chapter of the Minster, but I feel sure you would carry back with you most pleasant memories of your visit to this old Cathedral City of England.

ST. LUKE'S KOREAN MISSION.

The Patronal Festival of the Korean Mission was celebrated, with unusual solemnity, this year. The Chapel was beautifully decorated with palms and flowers and the congregations were large at all the services. On the Sunday before St. Luke's Day the Holy Eucharist was offered at ten o'clock by the Pastor and a sermon was preached on the meaning of the festal occasion. At this service a large number of Communion were made and great joy and gladness was manifested on all sides. In the afternoon, at two o'clock, a class of twelve infants was baptized, at which time the Priest in Charge delivered, through the interpreter, a sermon instruction to the Christian Mothers Union. There was an attendance at this service of over forty Korean mothers as well as a large number of God parents. In the evening at seven o'clock the first Vespers of St. Luke's Day was sung and a sermon in Korean by the Lay-reader. On Monday following, St. Luke's Day, there was a large delegation of the Korean Congregation at the Eucharist in St. Elizabeth's Church, and all received the Holy Communion.

On October 23rd Peter Kil, one of the Vestry Committee of St. Luke's, died in the Queen's Hospital, after a short illness, having been in Church and receiving the Sacrament on the Sunday before his passing. He was a devout Christian, full of faith and good works and well spoken of by all. Peter Kil came from Korea ten years ago and joined the ranks of labor in these Islands, where with hundreds of other Koreans he helped do the heavy work, with uncomplaining patience. He was at the time of his death janitor of St. Clement's Church, Makiki. It was found at the time of his death he had nothing of this world's goods, as he sent one-half of his small earnings, each month, to his aged father in Korea. His funeral took place on Sunday afternoon, October 24th, in St. Elizabeth's Church. The body was cremated and the ashes will be sent back to his native land in the near future.

ST. LUKE'S MISSION.

Baptisms.—1, Paul Choi; 2, Seung Chun Hong; 3, Hee Koo Moon; 4, Young Seak Kim; 5, Yong Chun Yang; 6, Bong Kee Soh; 7, Won Hong Cho; 8, Han Soon Park; 9, Eun Ok Kim; 10, Yun Hang Chun; 11, Bok Hee Lee; 12, Yong Shin Shin.

Burials—Peter Kil, Oct. 24th, 1926.

ST. ELIZABETH'S MISSION.

Marriages—Lum Woon and Tang Sam, Oct. 3rd, 1926.

ST. ELIZABETH'S NEWS.

On Sunday, October 24th, the Priest in Charge of St. Elizabeth's celebrated his fifth anniversary as Pastor and Superintendent of St. Elizabeth's Chinese and St. Luke's Korean Missions, Palama. The early Eucharist on that morning was offered to God, as an act of Thanksgiving for His many blessings on the work, and at the late service a report of the progress of the missions during the past five years was made. The congregation showed much interest in the reading of this report and at its conclusion proper prayers of thanksgiving were offered, and the Doxology was sung by choir and congregation in a most earnest manner.

The present incumbent took charge of the work five years ago as the successor to the Rev. Lexland H. Tracy, who left Honolulu for work in the Philippines. The spiritual and material growth of the missions during the time has, under God's guidance, been most satisfying, and we are bold to quote a few of the items from the general report which was read to the people.

Attendance at all Church services, not including weddings and funerals, 43,629. Communion made by both Chinese and Koreans in five years, 11,155. Total number of Sunday services, 755.

Weekday services, 525. Communion services in St. Elizabeth's, 579.

Sacraments administered: Baptisms, 198; Confirmation, 65; Marriages, 71; Burials, 32.

Sermons and Instructions in English, 585.

In October, 1921, the material and financial condition of St. Elizabeth's Mission was at its lowest ebb. The buildings were all sorely in need of repair, with roofs rotted and leaking. The fences and gates were gone and the hedges were almost dead. The once beautiful gardens were open to the inrush of the street crowd, or used for pasture lots for goats and horses. All the cottages were in most unsanitary condition and the treasuries were empty. There was a mortgage of \$3,800.00 on the tenements and \$800.00 floating indebtedness on the Mission. Our credit was gone. I have often likened the entire plant to an old leaky ship, which, when patched up in one place, springs a leak in another. It has been almost constant expenditures for repairs and upkeep for the last five years, but by the goodness of God and the help of kind friends we have won the battle.

All the old debts of the Mission have long since been paid and the mortgage has been wiped out some two years ago. The amount of nearly seven thousand dollars has been expended on repairs and improvements, and with all bills paid we are ready to meet the last thousand on the amount which the Tenement Committee borrowed last January for the repairs on the Dormitory. The Church has been reroofed and with many gifts and memorials has been beautified and made splendid within. We hold St. Elizabeth's to be one of the best equipped and most dignified small churches in all Honolulu.

For over eighteen years St. Luke's Korean Congregation worshipped in St. Elizabeth's Church, but two years ago the Tenement Committee loaned a piece of the Mission land on which we built, what we call the Korean Mission Center. It includes chapel, school rooms, office and worker's quarters. The building, with equipment, cost something over \$5,000.00. The Koreans raised \$1,800.00 and the good Bishop and friends finished out. The entire plant is free from debt and doing splendid work. St. Luke's is our largest Korean work in the Islands, and is one of the most prosperous Korean Congregations in Honolulu.

In all our work we have asked God's guiding help and strength and we bless His Holy Name, for that He has poured His grace upon us, giving success to those things which we have done for the good of man and the edification of His Church in Christ.

The Light Seekers of St. Elizabeth, the young people's society of the Church, gave a most enjoyable Hallowe'en party in the school hall on October 30th. The hall was very weirdly and fantastically decorated to suit the occasion. In the darkened hall, witches, with cold, clammy hands, received the guests as they entered, and they were led through mazes of winding paths until a seat was found. Hallowe'en games were indulged in for a part of the evening, when dancing was begun and refreshments were served. This makes the second interesting affair which this society has given since the Fall season opened.

The Day School of the Mission, which began so modestly that we almost feared we would not come up to standard in enrollment, has increased to the full number, which we are able to accommodate. These little Orientals are taken into the Church every Friday for their religious instruction, and it is joy to see their wonder and amazement and a pleasure to hear them sing and pray. They receive a short instruction on the Life of Christ and simple truths of the Christian Faith.

SUCCESS SCORED BY WOMEN OF CHURCH OF GOOD SHEPHERD

The "Hallowe'en" Bazaar of the Woman's Guild of the Church of the Good Shepherd at the Territorial Building Saturday evening, October 30th, was a highly successful affair, and those who

attended had an enjoyable time. There was a good attendance, brisk, ready sales, and a financial result that was appreciated by the Guild, whose members had given much thought and time to the annual event. There was no lack of workers, and all of them gave assiduous attention to the business in hand.

The business end of the bazaar was preceded by a play entitled "Mrs. Oakley's Telephone," given under the direction of Mrs. T. B. Linton. It was a pleasing, humorous, laughable affair, in which Mrs. Linton, in an inimitable manner, took the part of an Irish maid. Her associate, an under-maid, was, supposedly, a German girl, recently from the Fatherland. The part was well played by Mrs. Harry Weight. Mrs. G. H. Lightner impersonated Mrs. Oakley as if "to the manner born," and Mrs. Ralph Wilson well interpreted the part which made her Mrs. Oakley's friend.

Bazaar sales, and the other features incident to such occasions, were interspersed with dances, the music for which was provided by Mrs. Kunewa and her efficient orchestra. It was very near the midnight hour when the last dance was announced; the genuinely, festive, evening brought to a close, and the successful bazaar of the Woman's Guild, for 1916, a past event.

The booth of fancy and useful articles was in charge of Mesdames G. H. Lightner, B. Williams, F. M. Brooks, R. E. Howe, J. Federell, H. Hardy. Delicatessen booth, Mrs. H. Holt, and Mrs. G. Weight. Sen. Candy, booth, Mesdames F. A. Lufkin, R. Wilson, R. Shaw. Children's booth, Mrs. W. F. Dale, Mrs. J. W. Marshall. Lemonade, Mrs. J. Nelson, Mrs. Ella Richardson. Mrs. J. Lewis was responsible for fortune's favors; Miss Leilani Weight for a beautiful lamp, and Mrs. H. B. Penhallow for the stage decorations.

The receipts were in excess of \$600.00.

ST. ANDREW'S PRIORY.

The Priory reports a clean bill of health. Health certificates have been in order during the last few weeks, and now every one can prove good health by documentary evidence. Two day-pupils were removed, their physicians advising a year's rest.

The school had a half holiday to go to the County Fair and reported a joyful afternoon.

The usual Hallowe'en party was celebrated in Queen Emma hall on Saturday evening, October 30th. Clowns and ghosts danced with monsters and tramps and other queer characters. Fancy dancing followed for which prizes were given, Alice Lee carrying off the first prize for the prettiest costume, and Mapuana Mossman for a hula dance. Light refreshments were served and the prizes were presented by Bishop Restarick.

Echoes From the Priory.

(From the First Grade)—"What is a dwarf?"

Ans.—"A little small man with a long mustache."

(From 1st yr. High School)—Graeci magno animo pugnant.

Many Greeks fought with the animal.

KOHALA, HAWAII.

We are looking forward to a visit from the Bishop, and the opening of the hall at Makapala.

The Bishop is due to arrive on Friday, Nov. 12, and on the Saturday will go to Waimea; on Sunday morning there will be service there, returning after the service to St. Paul's Church, Makapala, for a Confirmation service at 3 p. m. Then at 7:30 p. m. there will be a service in St. Augustine's Church.

On Monday, Nov. 15th, opening of the hall at Makapala, at 2:30 p. m., followed by tea at "Greenbank," at 3:30 p. m.

On Tuesday evening, St. Augustine's Social Club will meet at The Rectory at 6 p. m.

The Bishop will return to Honolulu the following day, Wednesday, Nov. 17th.

There are many things required for the hall: tables, chairs, piano, electric light plant and fittings, gramophone and records. The

latter someone may have one in good condition that they seldom, if ever, use, and would like to give it to St. Paul's hall.

There are in Honolulu and other parts of these Islands, those who have at one time been connected with St. Paul's Church, and they may like to show their appreciation, for early training received there by supplying one or more of the above needs.

We also want crockery, but prefer to have it to match, and stamped with the name of the hall.

Those who have seen the hall speak very highly of it.

J. W.

TRINITY MISSION.

Trinity Mission is now the proud mother of a little ten-year-old Chinese boy. Kim is a lovable little chap, though there isn't much to love, for there are just fifty-four pounds of mischief, energy and smiles. He had the important office of errand boy during preparations and the presentation of the Mission's first attempt at dramatics which took the form of a Hallowe'en program, and proved a great success from every standpoint.

With such a great increase in enrollment and girls being numbered among the pupils, we are hoping to do great things this year. The boys every Friday enjoy two hours as guests of the Nuuanu Y. M. C. A. where they take part in well directed games and swimming.

The girls meet once a week for sewing, games, and preparation for our Christmas party.

In spite of his ten years, this will be Kim's first Christmas, and we're hoping it will be all such an occasion should be. There is little that he doesn't need, and it has been hard to provoke a broad grin of shy pleasure thus far. We are looking forward to the great day with more anticipation than Kim, it is believed.

D. PETLEY.

ALL SAINTS' CHURCH, KAPAA.

At All Saints' Church, Kapaa, the Eve of All Saints was given special observance. At the morning service, the Church was filled. It was the first opportunity All Saints' Church has had to observe its name day, and it is hoped that such a service may become a yearly custom.

On the evening of October 30th, All Saints' Woman's Guild held a benefit bridge and a sale of fancy work, cakes and candies, at the Lihue Hotel. An attractive display was shown in the hotel lobby while on the broad lanais, bridge was enjoyed by more than a hundred of the friends and members of All Saints' congregation. A substantial sum was netted for the work of the Guild.

All Saints' Church, Kapaa, Kauai, T. H., Oct. 25, 1926.

Dear Friends:

The name "All Saints" was given to the English-speaking church in Kapaa by a majority vote of those interested in its organization. It was a wise choice, well expressing the idea and purpose of the Church, for, named in honor of all those who have served God in the past, regardless of the time in which they lived, the place in which they served, or the race to which they belonged, so the church organized was designed to be "a house of God for all people" who may care to share in its worship. Named in honor of all the servants of God who have passed away, it is intended as a church in which all God's present servants may worship Him.

October 31, the last Sunday in this month, is the Eve of All Saints' Day. On that day we bear especially in our minds and hearts "those whom we have loved and lost awhile." We pay our homage to all who have served God in the past, whether they be Apostles and Saints of the early church, or loved ones of our own times who are no longer physically with us. All are included

in the love and thought of the church on the festival of all Saints.

All Saints is a general festival of the whole church. It should be a very especial day with the church which bears that name. So on the Eve of All Saints, October 31, all those who sometimes attend All Saints' Church, as well as those who may not yet have done so, are urged to be present at one or both of the morning services, Holy Communion at 7:30, and morning prayer with music and sermon at 10:30. Come with a thought of our loved ones in the "great beyond," and help the service and those who worship here with your presence. Bring a friend with you.

Hoping to greet you at the All Saints' service of All Saints' Church, I am,

Faithfully yours,

H. A. WILLEY, Rector.

The response to this was a full church and a most satisfactory service.

H. A. W.

MOTHER.

Mother will watch beside me day and night;
Her eyes like stars shall shine upon my way;
She will not tire of all my childishness,
Her heart will not grow weary of my play.
Mother will watch when all are gone from me,
Whether the day bring sun or dismal rain,
Whether the night be peaceful and serene,
Or filled with deepest sorrow and with pain,—
Mother will watch.

Mother will love when every heart is dumb,
When every friend has turned away his face;
Her smile will break upon me like the dawn,
And she will hold me in her fond embrace.
Mother will love, no matter where I roam,—
Her heart will follow me across the sea;
Her hand will lead me homeward in the night;
For in the far land of eternity
Mothers still love.

THOMAS E. BURKE.

SONNET.

He might have reared a palace at a word,
Who sometimes had not where to lay His head;
Time was, and He who nourished crowds with bread
Would not one meal unto Himself afford:
Twelve legions girded with angelic sword
Were at His beck, the scorned and buffeted;
He healed another's scratch, His own side bled,
Side, feet and hands, with cruel piercing gored.
Oh, wonderful the wonders left undone!
And scarce less wonderful than those He wrought;
Oh, self-restraint, passing all human thought,
To have all power, and be as having none;
Oh, self-denying love which felt alone
For needs of others, never for its own!

MRS. ROBERT SHARPE

It was with great sorrow that we learned of the death of Mrs. Robert Sharpe in England last month. She had been ill for a long time, and acting under the advice of her physician, she left for England some months ago to get treatment which, at that time, had not been given here. It was unsuccessful and she passed away after having had the great happiness of seeing her husband for about a week.

Mr. Sharpe, on the receipt of a cablegram from his brother with reference to her condition, left for England about six weeks

ago, and, we are very happy to state, arrived there in time to see her and be with her during the last days of her life here.

She was a remarkable Church worker, indefatigable, and in spite of her serious and painful illness, always happy. We, of St. Andrew's Parish, will miss her greatly. May she rest in peace and may light eternal shine upon her.

Our sincerest sympathy goes out to her husband, who, we presume, is on his way back to Honolulu. May God bless him and comfort him in this time of great loss.

THE MISSIONARY DISTRICT OF HONOLULU

The Rt. Rev. John D. La Mothe, D.D.
230 Emma Square, Honolulu, Hawaii
St. Andrew's Day, 1926.

My dear People:

It is my privilege to send to you at this time a letter bringing to your attention and commending to your earnest and prayerful interest the Bishop's Crusade.

The National Commission on Evangelism was created in 1925 by the General Convention in response to a widespread appeal from all parts of the Church for a new emphasis upon the value and necessity of incorporating personal Evangelism in the Life of the Membership of the Church.

The Preaching Crusade is to take place through the whole Church in the Epiphany Season from January 6 to March 1st. The arrangements and details will be made known to you later. In the meantime you are asked to cooperate in preparing for it by your prayers, your intelligent interest, by your faithful attendance on the services of the Church, through the Advent Season, that you may keep in close touch with all the plans and purposes of your Rector or Priest in charge.

Prayer, Knowledge, Action, are the steps of preparation. They lead straight to the objective of the Crusade. The rededication of Christians to Christ, the awakening of Christians to the Knowledge of their duty and opportunity as messengers of his Gospel.

Praying that God's rich blessing may rest upon you in this great undertaking.

I am,

Your friend and Bishop,
JOHN D. LA MOTHE.

CHURCH IS READY FOR CONGRESS ON FAITH AND ORDER

Ten representatives of the Episcopal Church have been named to attend the Conference on Faith and Order to be held at Lausanne, Switzerland, in August, 1927. The delegates named are, Bishop Parsons, Bishop Perry, Dean Fosbrooke, Prof. Bell of the Virginia Seminary, the Rev. B. T. Rogers of Sunbury, Pa., Dr. W. C. Sturgis and Mr. F. C. Morehouse. Bishop Brent, Bishop Manning and Mr. George Zabziskie are members of the delegation by virtue of their membership on the Continuation Committee in charge of the Conference.

The Committee in charge of the program of the Conference has outlined the following order of subjects for discussion:

- The Call to Unity.
- The Nature of the Church.
- The Church's Common Confession of Faith in God.
- The Church's Ministry.
- The Sacraments.
- The Unity of Christendom and the Place of Different Churches within it.

The World Conference will attempt to make a diagnosis of the problems of faith and order that divide Christendom today, and an appeal has been made for the prayers of all Christian people that God will further the effort for Christian unity and prepare our hearts and minds for reconciliation.

Inquiry of the Secretariat, Box 226, Boston, Mass., will bring the complete agenda of the conference, and other publications of interest to those who are concerned about the Church's divisions and wish to understand and aid in overcoming them.

THE BISHOP OF LONDON SAYS—

Rt. Rev. A. F. Winnington Ingram, D.D., Bishop of London.

I do not think people realize how utterly disloyal it is to say, "I do not believe in foreign missions." What does that mean? It means that you do not allow Christ's claim to be King of the world. It is a very subtle form of base disloyalty. Either our religion is true or it is not. If it is true, then every black and brown man has the right to have the news passed on to them. They are also redeemed by Christ; we have no right to keep it to ourselves.

* * *

Is it not true that we drift on day after day in a most extraordinary way? We look upon ourselves as most respectable people. We do not get into the law courts; we are not spoken of in the scandal columns of the society papers. And we drift along really thinking that nothing much matters; until the Word of God arouses us to a sense of our responsibility before Him. The Word of God speaks distinctly to you, because no one else is exactly like you in the world; you stand alone, and one day you are going to be judged. Every man has got to give an account of himself to God. We shall stand before the Son of Man one by one.

* * *

How weak some people are in their defence of the faith! There are educated men and women, who have attended church all their lives, who cannot give a reason for the hope that is in them. They do not study their faith seriously enough. If we give half the time to a study of the Christian truths that we give to our games, we should be really strong advocates of the faith, and the Church would be ten times as strong as it is today.

* * *

We have to fight sin in ourselves, and in others; and we shall fight it successfully only by the power of the Risen Christ. In one sense we do not fight it at all; Christ fights it in us. He has really won the victory, and when we let Him pour His own victorious strength into us, with His own right hand, and with His holy arm, He gets to Himself again the victory. But how hopeless it is to attempt to conquer sin if we give up prayer, if we trust to our own unaided will-power, and if we neglect the Sacraments—because it is through these means of grace that reinforcements come.

"ALL THINGS COME OF THEE, O LORD, AND OF THINE OWN HAVE WE GIVEN THEE"

1 Chron. 29:14

The acceptance of these words as a statement of fundamental truth forms the foundation for Christian living and the basis for the administration of a Christian's resources of personality and possessions. This principle of living we call Stewardship.

"Stewardship, in thinking, is no mere financial scheme—a way of getting in more money. Stewardship is the New Testament interpretation of life in terms of a partnership with God. It is not just a matter of giving of a fraction to God, but of the administering of the whole. Stewardship is the due proportioning of LIFE—dividing one's time, strength and money—so as to live in real fellowship with God and one's fellows, and so as to realize for one's self life at its best.

"The whole process of life-planning, of budget-making and of account-keeping is presented, not as a mechanical process to ensure the accuracy of a balance sheet, but as a spiritual exercise

by which to achieve the maximum of life's best, through the proper proportioning of life's resources to life's various interests. The proportioning of the resources of homes and individuals—that is budget-making, account-keeping—should be instinct with spiritual meaning.

"The consciousness of an actual partnership with God in all our possessions, which springs out of definite decisions made regularly, in connection with one's budget and account-keeping, puts a reality and a spiritual glow in the Christian life, impossible in any other way.

"Wrong financial systems in homes are frequently the cause of weak spiritual living. God must be put into the money matters of every life.

"Thrift, as a religious duty, so practiced as to provide both security for the future and for those high cultural values without which life cannot attain its best, is one of the home's pressing problems.

"The whole matter of the Christian's 'spending' should be put under scrutiny, and it is hoped that out of such Stewardship teaching, standards of buying will be Christianized for a great many families. The evil wrought in character by wrong spending ideals, very often far outweighs the good which is done by the giving of Christians. God is every bit as much concerned in the amount of money Christian people are spending upon themselves and the way in which they are spending it, as He is in the amount they are giving away. We desire to produce Christian thinking concerning 'giving,' 'saving' and 'spending,' and to cultivate a vivid consciousness of God's ownership of all, so that these principles may regulate the use to which we put every part of our possessions.

"Families and individuals are urged to make their 'giving' the norm of their 'spending' and 'saving.'"

Do we set the standard too high by suggesting that the amount we set aside for God's service shall at least equal the amount spent for personal pleasure or recreation?

"MOREOVER IT IS REQUIRED IN STEWARDS THAT A MAN BE FOUND FAITHFUL."

1 Corinthians 4:2.

SEEKING GOD

An astronomer turned from his instrument, and exclaimed: "I have swept the heavens with my telescope, and find no trace of God."

An anatomist might have said, with equal truth, "I have gone all through the human brain and find no trace of thought, soul or mind."

We are certain, however, that thought and mind exist, and there are few indeed who do not believe in the existence of the soul. The only reason that the astronomer could find no trace of God in the Heavens was because he was not looking for Him.

For the beautiful old saying, "The Heavens declare the glory of God, and the Firmament sheweth His handiwork," is even more true, when the telescope is used to examine that "handiwork" than it was when man gazed at the stars with his naked eye.

Today the foot rule of the skies is the light year, the distance that a ray of light, moving at the rate of one hundred and eighty-six thousand miles a second, will travel in a year, which is six trillion miles. The nearest of the fixed stars is more than twenty-six trillion miles away. Yet we know that these stars represent solar systems with planets of their own revolving around their suns that are often thousands of times larger than our sun.

They move in perfect harmony, and with such accuracy that the minutest calculations can be made concerning their going and coming. There is never any cessation of their motions, and they number hundreds of thousands. How can any astronomer say, with truth, that he can find no trace of God!

It all depends on whether or not one is looking for Him, for as some one has truly said, "God sleeps in the rocks, He dreams in

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MAIL ORDERS A FEATURE

the flowers, He awakens in the animals and He comes to self-consciousness in man."

As a poet has sung of His presence:

"Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

If we are seeking Him, we shall see His love shining in the eyes of our friends, and feel His administration through their hands.

If we do not wish to know him, we may sweep the Heavens with a telescope and fail to find Him. M.

HEBER, HYMN-WRITER AND MISSIONARY

Reginald Heber was born on April 21, 1783, at the Rectory of Malpas, Cheshire. After a brilliant career at Oxford Heber was ordained in 1807, and instituted to the parish of Hodnet, Shropshire.

In 1811 Heber wrote that beautiful hymn, "Brightest and best of the sons of the morning," which was published in a weekly paper called the Christian Observer.

On Whit Sunday Dr. Shipley, says a writer in the British Weekly, was to preach a missionary sermon in Wrexham Parish Church, and on Whitsun Eve he asked Heber to write "something for them to sing in the morning."

Heber at once sat down in a corner of the room and began to write. After a quarter of an hour's silence Dr. Shipley called out, "What have you written?" Heber replied by reading aloud:

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand."

Dr. Shipley was delighted, but Heber insisted that the hymn was not complete, and quickly wrote the fourth verse, beginning "Waft, waft, ye winds, His story."

"Holy, holy, holy, Lord God Almighty," Heber's majestic hymn, founded on the rhythm of the English Bible, was pronounced by Tennyson "the finest hymn in the English language." "The Son of God goes forth to war," "God that madest earth and heaven," "By cool Siloam's shady rill," are but a few of Heber's familiar hymns which have brought hope and inspiration to thousands.

He was appointed Bishop of Calcutta and spent nineteen years in India and died at the early age of forty-three. Countless mourners of all denominations sang at his grave, "Holy, Holy, Holy, Lord God Almighty," when laid to rest at Trichinopoly in India.—Exchange.

THAT BOY OF YOURS

Do you understand your boy? He may be silent and unapproachable, that boy of yours; but he is thinking just the same. He may seem careless, but his mind is harboring vague big plans. By his lack of expressed ambition he may seriously annoy you, but—so deceiving are appearances—you will find that he expects to count in the world!

Vocations get an early hearing. Elders forget how early. Your boy, sitting next you at breakfast—you think of him just as a youngster. But, unknown to you, he is formulating judgments and crystallizing convictions. Perhaps they are wrong—but a wrong idea is just as fixed as a right one. When will we wake up to the fact that a boy deserves the mature companionship of his parents. Your boy is debating and settling the personal problem: What shall I be? It is often settled before he is aware, long before you are aware. If he has not decided for any special

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line, he has decided against several. Your young decision-maker would welcome talking over with you all the pros and cons of his great problem.

All sorts of callings for all sorts and conditions of boys. Fitting the right peg into the right hole involves study. Perhaps most men are doing what they want to do and can best do. But there is a minority who ruefully know that they are misfits. This fitness, this deep, permanent congeniality of job and man demands study—an investigation in which that boy of yours needs the affectionate comradeship of his father and his mother.

The ministry is one of life's great vocations. If ours is to be a world of fair play and nobility, there must be a Church; and if the Church of God is to go forward like an army it must have officers. Any vocation is too big to describe in this little message about your boy. What he ought to be and do takes time and objective investigation. The ministry should come in for its term of consideration. In queer, hidden ways it gets consideration—for somebody has declared that at one time in his life, perhaps only for a moment, every man has thought of being a minister. That is because its scope and touch are universal.—Selected.

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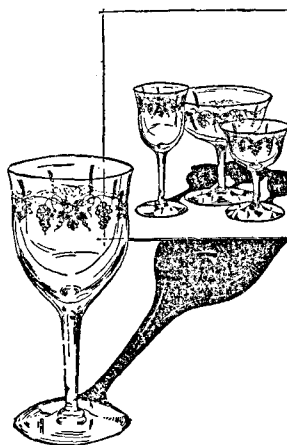
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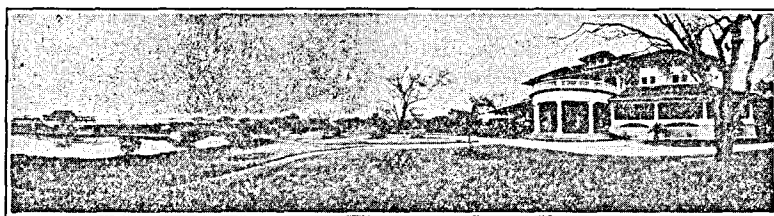
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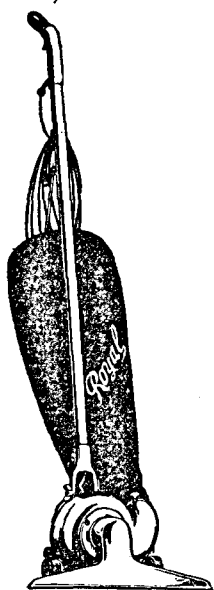
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